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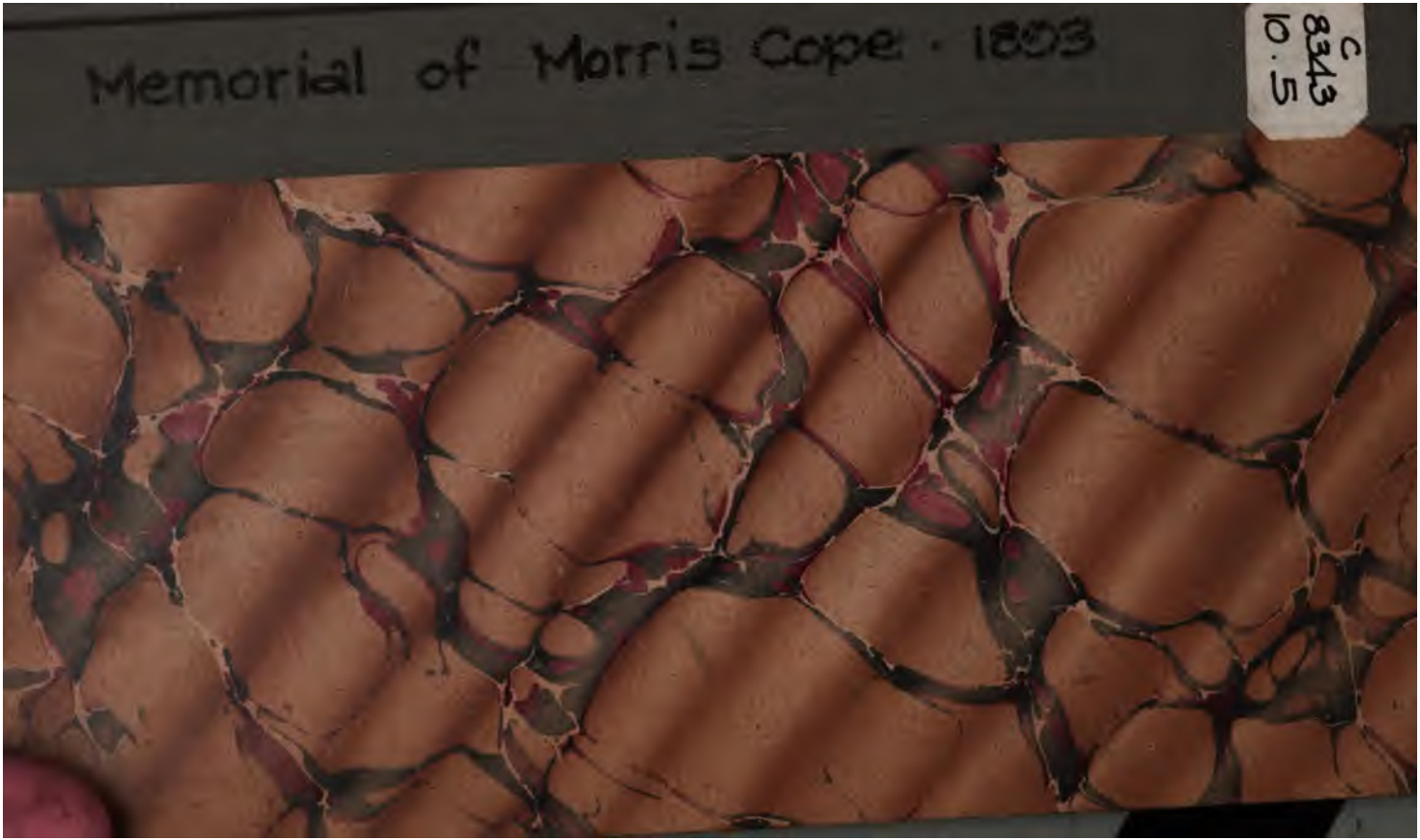
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MEMORIAL.

Memorial of London Grove Monthly Meeting concerning our late beloved Friend, MORRIS COPE.

Under a deep sense of the loss which the church has sustained by the removal of our valued and beloved Friend, Morris Cope, we are concerned to prepare an account of his life and religious character by way of Memorial, hoping it may prove instructive and encouraging to all, and furnish another evidence of the efficacy of Divine Grace, to raise up and prepare vessels for service in the church of Christ, and to be with them and preserve those who cleave to it, in faith and in faithfulness unto the end.

He was the youngest son of Abiah and Jane Cope, and was born in East Bradford Township, Chester County, Pennsylvania, on the twenty-sixth of Seventh Month, 1800.

His early years were passed under the care

of his religiously concerned parents, to whose advice and solicitude for his best welfare he frequently referred in after life, esteeming it a great blessing to have been the child of godly parents; and there is little doubt that the training in the principles and testimonies of our religious Society, which he then received, had a strong influence in moulding his character and inducing him to submit to the restraints of the cross of Christ.

He was, while young in years, impressed with the belief that if he was faithful to his Heavenly Father's will as made known to Him by the visitations of Divine light and grace in his heart, he would become prepared for usefulness in the church, and that a gift in the ministry would be conferred upon him. Possessing a strong and resolute will, which he knew must be subjected before he could become qualified for such services, he shrank from these apprehensions of duty, and was disposed to plead as an excuse, his various imperfections and weaknesses. While passing through deep exercises of mind on this account, a woman Friend from a distance was led to attend the meeting to which he belonged, and to speak to his condition in such a way as greatly to affect him,

and when, after meeting, he retired to a spot where he could not be easily observed, she sought him out, and addressing him personally, conveyed to his contrite spirit such assurances of Divine compassion, if he were faithful, and opened to him the line of services to which she believed he would be called, as greatly tendered him. These communications from one unacquainted with his secret exercises, confirmed the impressions he had previously received, and incited him to seek for ability to keep near to that light and grace which had so tenderly visited him, and which alone can qualify any for service in the church.

Submitting to the regenerating power of Divine grace, he grew in spiritual strength, and in his attachment to the principles and testimonies of our religious Society, and while still a young man, became a concerned and helpful member in maintaining its discipline.

On the Eighteenth of Third Month, 1829, he was united in marriage with Ann, daughter of Samuel and Ann Swayne, of West Marlborough Township, and removed shortly afterwards to reside in the family of her par-

ents, within the limits of this Monthly Meeting.

He was endowed with strong powers of mind, and a clear penetrating judgment, and having embraced the Truth in the love of it, he was a very serviceable member of this Monthly and Quarterly Meeting, and as he yielded to the further manifestations of the Divine will, he became qualified for several important stations in the church. He was near the meridian of life when he first appeared in the ministry. His gift was acknowledged in 1847. His communications in our meetings for worship were not frequent, and generally brief, yet weighty, and acceptable to his friends; and his exercises in that line were chiefly confined to the meetings of his own and neighboring Quarterly Meetings.

Being favored from time to time with a clear insight into the deceitful workings of that spirit which would beguile from the steadfastness which is in Christ, he was deeply concerned at innovations upon the principles and practices of Friends, and was often led to warn his fellow members against them, and to contend earnestly for the faith once delivered to the saints, and when he

believed the occasion required it, was undaunted in its defence.

His sound judgment, joined with his firmness and decision of character, were often conspicuously useful in deliberations affecting the welfare of our religious Society, yet deeply sensible of his own frailty, he was often led to see the necessity of the renewal, from time to time, of the Divine wisdom, to enable him rightly to discharge the duties devolving upon him. In 1855 he wrote—

"Oh, that we were all more fully sensible of the fleetness of time, and enabled to realize the necessity of becoming as little children, wholly dependent on a Redeemer's love and mercy—qualified justly to appreciate the incalculable value of the treasures of eternity and of the necessity in all our councils, both individually and collectively, of having Him for our counsellor, in whom are hid all the treasures of wisdom and knowledge. Then should we know our dwelling in the city of true humility, and also experience a Divine qualification patiently to endure all the refining operations needful to cleanse and purify our hearts from every earthly defilement, and make us as stones dressed and prepared in the mountain, each one having its proper

allotment in the militant church, where the sound of the hammer should not be heard?"

The following, written probably in advanced age, is without date:

"I esteem it a great favor to have my mind withdrawn from the very many perplexing disquietudes so intimately connected with this transitory scene of human existence, encircled with troubles and strewn with snares—to deeply and sweetly centre in quiet, inward retirement—seeking after an increased measure of that heavenly gift of Divine wisdom that is profitable to direct and guide finite mortals through time.

The older I grow, the more clearly I see the imperative need of endeavoring to be constantly at the watch-tower, and in a state similar in obedience and simplicity to a little child—as a preparation for receiving instruction and strength to meet the trials with which I may be surrounded."

In 1867 his only child, a beloved son, was removed by death, in the thirtieth year of his age, and in 1869 he was unexpectedly called upon to part with his affectionate wife. By these bereavements he was stripped of his immediate family, and introduced into deep affliction. Referring to this period of anguish

of spirit, as one in which he had been at seasons almost ready to yield to the many discouragements around him, he wrote with feelings of gratitude in 1870:

"Yet He who chastens in mercy as well as in judgment, has sometimes been pleased to cause the messenger of the everlasting covenant to arise and soothe, strengthen and comfort the aching heart, or send by some of his delegated servants the vocal tidings of redeeming love and mercy, and sharpen the countenance of the mourner by the presence of his friends."

The integrity and sincerity of his character, his instructive conversation, and love of his friends, together with his open hospitality, endeared him in no common degree to many of different ages and classes, who highly valued his company and counsel; and gained for him the general esteem of the community in which the greater part of his life was passed.

His chief interest, however, continued to be in the prosperity of Truth, and the welfare of the religious Society of which he was a member. In 1888 he wrote:

"The Truth changes not, but is the same yesterday, to-day and forever."

Having been for more than sixty years interested in the affairs of Society, now, in the evening of life, with shadows deepening, as I enter upon my eighty-eighth year, I can humbly and truly adopt the language of the Apostle with feelings of comfort—"I have fought a good fight, I have kept the faith," and had it been in accordance with our Father's will that I should see in the church militant the desires of my soul and be satisfied—that our beloved Society was coming up out of the wilderness, and her strength being renewed through the faithfulness of her children, it would be an unspeakable satisfaction. I can but mourn over the departures; and regret is deep for those who might have been strong, true helpers, had their influence been to build up the waste places, rather than weaken the walls of our Jerusalem. Oh, that these might see before it is too late, what they are doing; who lay waste the heritage that God hath formerly chosen to be watched over and kept by the faithful and obedient, who choose not their own way, but are chosen of God, and as such are ordained for his service. These must be engrafted into the true and living vine, under a full sense of the Saviour's words, "Without

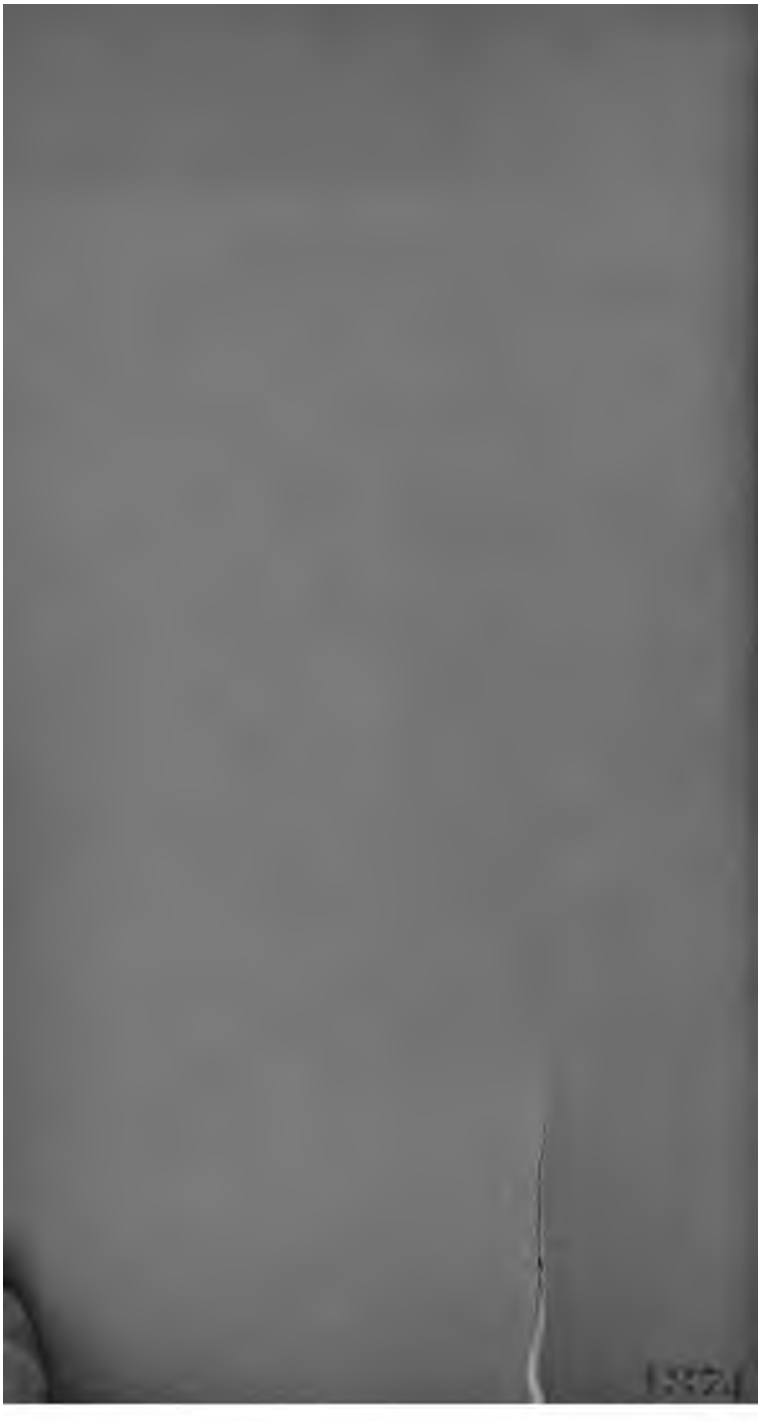
me ye can do nothing." Surely the foundation of God standeth sure, having the same unalterable seal, the Lord knoweth them that are his.

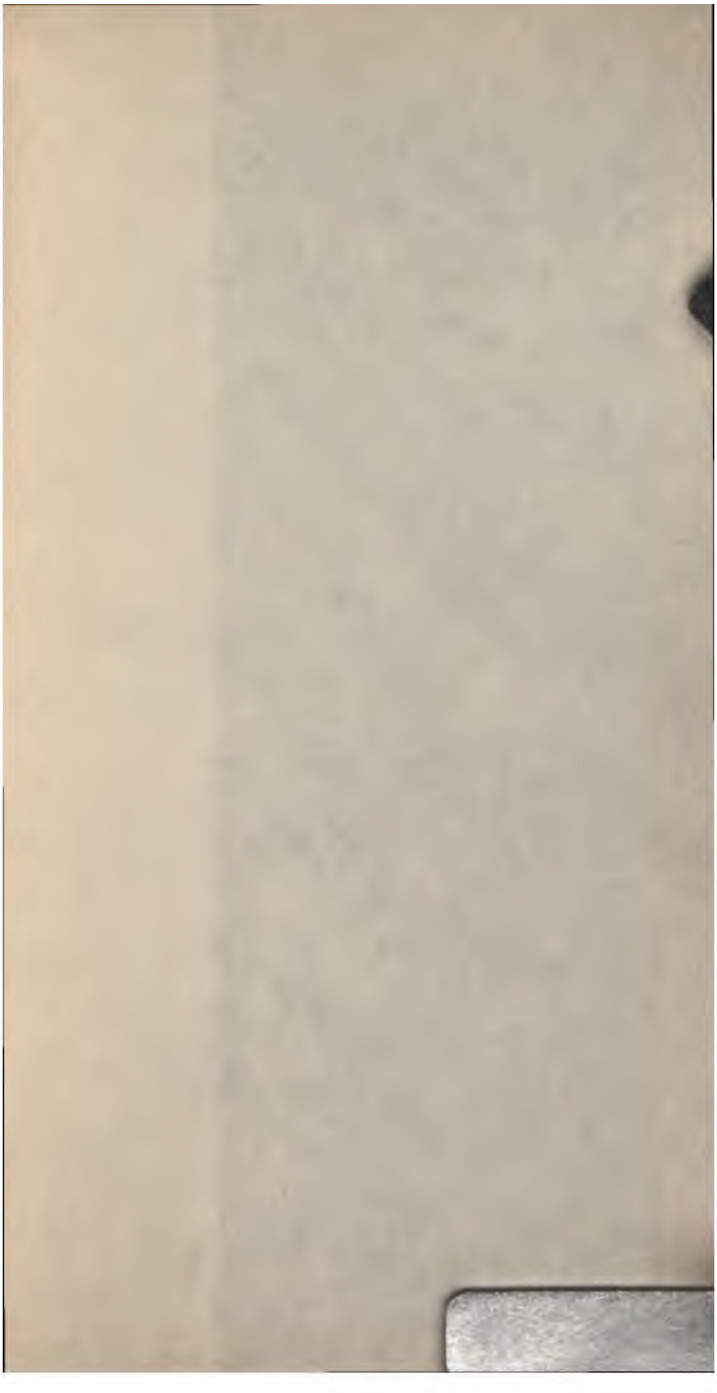
His last illness was a lingering one of more than two years, during which he was preserved in great patience and submission of spirit, manifesting the softening influence of Divine grace, and in which he often gave expression to the concern which remained with him, for the welfare of our beloved Society. On one occasion when very weary, and was asked if he would sit up in his chair to rest, he replied, "It would not rest me much, and I believe there are some who are farther from rest than I am. Would they all believed in the doctrine of our Lord and Saviour Jesus Christ. The early Friends held the doctrine of the New Testament, but many have departed from it, which is sorrowful. I want to do what is right, and do my part, and listen to the blessed words that fall from the lips of the Saviour of the world. If I could see any other way to obtain a blessed inheritance in the world to come, I could not so plead for these doctrines, but to my mind the doctrine of the New Testament is the only sure doctrine."

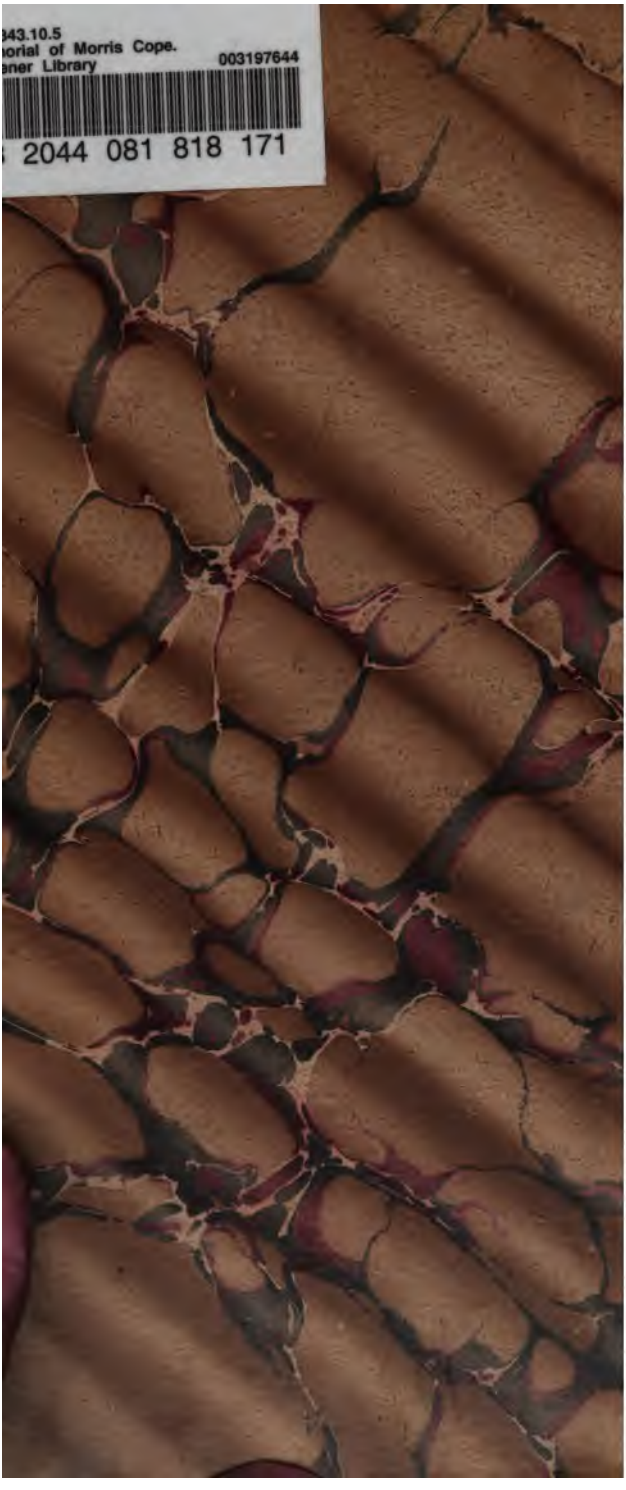
On another occasion he said, "I have a testimony to bear against musical instruments in Friends' houses, and so ought all to have who bear the name of Friend. There are those who are not members of our Society, who do not feel or see as I do in the matter, and I do not want to judge them. I have been a Friend all my life long, and believe in supporting primitive Quakerism, and I have never seen anything clearer than I now see the inconsistency of instrumental music in Friends' families."

At another time when asked if he wanted to be released from suffering and go to his heavenly rest, he said, "That would not be right. I suffer some, but it is weariness, great weariness, but it will be all right after awhile;" stating that his only desire was to be patient and to wait until his work was done, assuring those around him that he saw nothing in his way, and that all would be well with him. Thus, having fought a good fight, finished his course, and kept the faith, we believe he has now received the crown of glory which the Lord, the righteous Judge, will give unto all those who love his appearing.

He died on the seventh day of the Seventh Month, 1892, aged nearly ninety-two years.



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